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# THE MAYANS

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**THE MAYANS**  
**SAN ANTONIO,**  
**TEXAS**

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## PHILOSOPHY SERIES TWO 6th and 7th Degrees



### NUMBER FIVE of a Series of Seven

#### THE SEVEN QUESTS OF MAN (THE QUEST FOR RIGHTNESS)

Beloved Companion:

The quest for happiness may be fulfilled in some measure in certain stages of our evolving consciousness without great consideration of our worthiness. But for true happiness, the kind that lasts forever, and forever grows richer, we must, for full happiness, constantly quest for Rightness.

1. **HIDDEN SYMBOLS** The right-angled triangle  $\triangle$ , and the square  $L$ , are symbols of this quest in both ancient Mayanry and Masonry. The modern Mayan Order's Symbol of Being as shown in our frontispiece is, in fact, entirely composed of squares (which are right angles) and right-angled triangles. It is made up of 8 right-angled triangles  $\triangle$  and 8 squares  $L$ . In the frontispiece is shown an "opened" symbol of being composed of the 4 outer squares, the 4 inner squares, and the 8 right-angled triangles, - a total of 16 symbols of Rightness, which in the manner of the numerologists ( $1+6=7$ ) suggests the 7 windows through which we view the philosophies.

2. **THE MARK OF GOOD** We are now ready to consider another of the well nigh universal quests of mankind, that for rightness, or, as the older fashioned people used to say, righteousness. In the Bible the word justice is often used, meaning the same thing. By this we mean whatever it is of Constancy, Devotion, Loyalty, and Trueness that entitles one to be called a good man or a good woman. Few, if any, could be found anywhere who do not long in their secret thoughts to be good. Many will not admit it, and some do not even know what the feeling means, but they have it. You will find it even in degraded lives and surroundings. What has degraded many people is the mistaken thought that goodness is something beyond their reach.

3. **ARGUMENTS** Of course there are sophists who question the very existence of rightness. Most of them do it simply to arouse discussion, and their question is not really sincere. But, assuming that it is,

the answer is not difficult. There is something that makes for health, happiness, well-being, and good social conditions, and there is something that makes for the opposite. Since there is such a difference in effects, we must assume that there is a similar difference in their causes. In other words, one way of doing things is constructive (Mayan = Hu-nab-ku) and another is destructive (Mayan = Met-nal-ik). One helps, and the other hurts. One saves, and the other destroys. So we call the one right, and the other wrong. That would seem simple enough.

Our occasional argumentative friend then wants to know which is which and how each may be distinguished from the other. That is not so difficult either.

Someone has said that there are at least four kinds of evil - the thing that harms one's self, the thing that harms others, the thing that militates against the goodness and integrity of human life, and the thing that is futile and therefore not worth doing. Avoiding these things is not rightness, but merely preparation for it. These things are negative, and avoiding them is neutral; but it takes something more than neutrality to qualify as rightness. Rightness, then, might be roughly defined as the thing that improves one's self, the thing that is helpful to others, the thing that makes for the goodness and integrity of life, and the thing that is definitely worthwhile.

4. Does that rule out laughter, song, and the enjoyment of one's friends? Not at all, if these things are kept above the plane of futility. The flash of wit from a clever mind, the good cheer of family, friend, and neighbor, and the habit of walking on the sunny side of the road of life, are all good for body and soul, provided they are kept wholesome and normal.

EVERYTHING CREATED  
IS RIGHT

An American poet has said, "The devil is only an angel gone astray; evil is only misdirected good." This indicates a great law of rightness, namely that EVERYTHING GOD HAS CREATED IS RIGHT IN ITS RIGHT RELATIONSHIP AND WRONG OUT OF THAT RELATIONSHIP. Fire warms or destroys, water refreshes or drowns, and everything else helps or harms according to the use to which it is put. Everything we know can be followed through, and this will be found to be true of it. In other words, life is good unless some person or thing makes it bad. Let us remember that the Book of Genesis says that God looked on everything that He had made, and beheld it was very good. It was only when man learned enough to put right things to wrong uses that evil came into the world.

So far as everyday living goes, there need be no question about what is right and what isn't. Everyone knows pretty well where the dividing line comes, and if he does not he has excellent authorities to consult. He has the wise men of the past and present. He has his own experience and that of others. He has the INNER VOICE that approves or disapproves. He has the teachings of Religion, notably the Bible.

5. Within the limited understanding of the long ago the Ten Commandments lifts a clear voice on the subject. An analysis of SAVE OTHERS them will indicate that man is not to undermine but to nurture and protect the idea of the Divine, the sacredness of life, the purity of truth, and just relationships and dealings with others.

When Jesus came onto the scene He deepened and extended the significance of the ancient law. He added to it two great sweeping principles that really cover the whole question of rightness. They are the Golden Rule and the Great Commandment. The one enjoins us to do to others as we want others to do to us. The other requires that we love God with all the phases of our existence, and that we love others as we do ourselves.

Some think these social requirements are beyond the reach of flesh and blood, or claim to. They are not impossible, and the life of the Master is a demonstration that they are not. They only mean that we think, aspire, and work for the interests of all, knowing that as all do well or ill we shall share in the situation. They are calls to each of us to keep our thinking, planning, and labor above the petty interests of self. That is to our own interests and not then against them. It is not only the right way to live but the safe and satisfying way.

We spoke a little while ago about the inner voice that approves or disapproves. Some call this conscience, but there may be some question whether that is correct. The definition of conscience comes from two words meaning "to know together", that is the process of considering things in their relationships to each other. A thing might look quite right isolated and alone, but when we consider all it would affect we at once see that it would work great harm. Of some other things the reverse might be true. Conscience is quite a deliberate process of reason and understanding.

The still, small voice would appear to be something else. It is that silent, wordless sense of approval or disapproval. It sets our minds at rest, or sees to it that they know no rest until something is done about the situation. It is, in its way, probably something higher than even conscience, and may be the very voice of God.

Some people seem not to have it, or to get distorted results from it. That is a situation that should give them grave alarm, and which they should seek at once to correct. The trouble is that they have let their hearts grow so deadened to it that it falls upon them like sound does on a deaf ear; or they have allowed their instincts to become so warped by low standard living that they distort its reports into imagined approval for their misdeeds. Conscience is effective only through a well-ordered mind, and the still, small voice is fully effective only when the heart is kept sensitive to its call.

It may be well to begin by discarding all dogmatic ideas of right and wrong. Nothing is right or wrong just because someone says so, or because some group teaches it so. Cultivation and the normal mixture of air, sunshine, and moisture are right for a flower because they make it healthy and also beautiful. Neglect, insects, blight, drouth and frost are wrong for IT because they prevent the plants so attacked from fulfilling their Creator's purpose. But for the "race" of that plant such attacks can be good; they produce hardier strains and thus evolve into betterment.

The same is true of life. That which blesses, strengthens, and edifies life is good, no matter what anyone says. That which does the opposite is bad for the individual, regardless of any dogmatic pronouncement. Catalogues of man-made sins are narrow and incomplete at best. Forget them, and go straight to

the sources for your information on the subject.

7. **WALK IN TRUTH** John wrote in one of his letters that he had been pleased to find certain people "walking in truth". As the slang saying goes, he had something there. If we had no other definition of right, this would furnish us with an excellent one. What is right but the activation of truth, the guiding of conduct by it? There can be no division of opinion there, when the truth is once determined. If two and two are to be added or multiplied, the result is not debatable. The same holds, no matter what truth is concerned or what action is to be determined. To do wrong is like putting five for the answer when one adds two and two. It just doesn't hold, and will not work out in the final result.

According to what we have already said, rightness has both a personal and a collective phase. Let us think a moment of the personal one. Never heed the counsellor who insists that rightness does not have such a phase, for it does. The person who excuses any misconduct with the claim that it hurts no one but himself is very short-sighted. What hurts one's self hurts many other people at once, and it ultimately hurts the whole race. What one does in his own personal life is of great importance.

Personal rightness must affect three phases of life - body, mind, and spirit. Let us briefly think of each.

There are also those who insist that how one lives physically has nothing to do with rightness. They also are mistaken. Why? Because the body is the temple of Spirit, and a shrine must not be defiled. It can be kept a fit dwelling place for Spirit only if it is kept healthy and clean. Every ancient philosophy of spiritual cultivation (and some of them have achieved amazing results) has laid great stress on right habits of eating, drinking, and living, to keep the body responsive to the spiritual life within.

8. **CULTIVATING RIGHT HABITS** Right habits of thinking must be maintained, partly because they determine the course of one's career and partly because everything in thought immediately reflects itself in the condition and action of the body. WHATEVER YOU PLANT IN THOUGHT YOU WILL REAP IN DESTINY, and that is as true for a nation or the race as it is for the individual. Degrade the minds of a people, and soon the degradation will spread to everything.

Right living certainly includes the conservation of the powers of the soul and their cultivation. That is the point where we connect with the Infinite, and to neglect the spirit leads to a condition similar to that resulting from the neglect of an electrical connection. Soon the power is not coming through.

In turning to the thought of collective rightness, or rightness in relation to other people, that is only carrying out the idea that the fatherhood of God necessarily implies the brotherhood of man. We should not think of the race as brothers in some abstract and uncertain way, but in a very definite and concrete way.

It is not enough to say to avoid doing what will hurt others, for that is a negative approach. When we do what will be helpful to others we will

have neither time nor disposition to do anything that would hurt them. The human race must build its own happiness together. We are in a great cooperative enterprise and, as we carry on that relationship and its activities justly, fairly and helpfully, we achieve the ideal of social righteousness. That is the principle of the Golden Rule and the Great Commandment.

What about the temporal and material interests of life - possessions, position, earthly honors, and the like, - are they right or wrong? That depends on how they are used, and that in turn depends on the place of importance given them. They are not wrong if they are not wrongly used, and they are not right if they are wrongly used.

That seems to put them in a neutral position. In Mathematics, 9. the symbol by which we represent a neutral value, one that is MATHEMATICS AND neither positive nor negative, is a zero. A zero has no value THE POWER OF ZERO of its own, and it takes on significance only as it is related to other values. If it is placed before another figure it detracts from its value, and if it is placed after another figure it adds to its value. In fact, it multiplies it tenfold.

The processes of getting and spending cannot be called living. They are merely means of keeping alive so we can do something of enough importance to call it living. Just to be here so many years and use up a given amount of material supply is not very important, but to do so in order to produce worthwhile service is important. So the rightness or wrongness of what the Master called the cares of the world and the deceitfulness of riches depends on whether they are used as a means or as an end. A zero becomes a valuable thing in second place, but it is worth less than nothing in first place. Life places her zeros in second place, because we are told to seek first the Kingdom of God and His righteousness, and then all these material needs will be added.

What about the act or course of action that simply doesn't 10. count, no matter in what relationship you take it? If it is TRUTH merely lost motion, it is futile, and futility is death. In fact, the utterly inconsequential is less than futile, because it uses time and strength that have value for something better. Normal rest and pleasure do not belong in this category. They both have practical value, because they prepare body and mind for usefulness afterward, provided they are used as means to the end of living in a worthwhile way. If they are allowed to become ends within themselves, and one dedicates his life to them, the real value of living for him is done. What is wrong about this? Simply that it is extreme dishonesty. "How is that?" - do you ask? Listen! - Such a person is robbing the human race and the ages of what HE owes THEM, and WHAT THE WORLD OWES US IS CONDITIONED ON THE PAYMENT OF WHAT WE OWE THE WORLD.

Futility is inertia, and inertia is the foe of all progress. Inert minerals would lie unchanged in the soil forever, if alert plants did not reach down, gather them up and, by the marvelous process of photosynthesis, turn them into living matter capable of being further transformed into organic matter. That is something like the responsibility of the intelligent human - to take dead materials in the field of life and make them come alive and be useful. Since we have this MIRACULOUS POWER, it is wrong NOT to use it.

You can see we never talk long about the laws of rightness without bringing in others and finally the whole human race. That is because rightness has a social aspect that cannot be evaded nor disregarded. As we have already said, individual rightness must reach out into collective relationships. If it does not it becomes ingrown and fails of its purpose.

We have noted that the Biblical word for "rightness" is often "justice". This is particularly true in the writings of the Hebrew prophets. When we think of these words as synonyms we see at once that rightness is partly a matter of relationships. The man who wants to be right must deal justly with others and do justice to them. We think of courts as places of justice, and measure their value by the degree in which they are such. The righteous man tries to make his own mind a court of justice, and to weigh all causes there that he may wrong none, but deal rightly with all.

The New Testament gives two versions of the Lord's Prayer. They are essentially alike, and differ only in the wording which would not be so long remembered in exactly the same form by two different men. Each of these versions includes a request for forgiveness. Each asks that the suppliant be forgiven as he has forgiven others. Each uses a different word for the thing to be forgiven, both mean the same thing, and neither calls it sin. One asks forgiveness for trespasses, and the other asks forgiveness for debts or obligations.

You can easily see that what Jesus had in mind when He gave His disciples this prayer was that the thing for which we must find forgiveness, and for which we must forgive others, is the unjust thing, the wrong done to someone else - the trespass against his interests or the failure to discharge the human obligation to deal rightly and be at peace with all. It is of no use to try to escape this social phase of the idea of rightness. It is too deeply implanted in the order of things.

We have also suggested that doing right is simply acting in accordance with truth, walking in truth as St. John wrote in one of his surviving letters. But what is truth?

It is another form of the old word troth, and troth means a pledge or an obligation to be kept. We say that lovers are betrothed because they have promised to be true to each other. So even this concept of rightdoing becomes a matter of relationship with others in the sense of discharging our obligations to each and all. That is why Jesus laid so much stress on such principles as the Golden Rule and the Great Commandment, and said they covered all the ground covered by the law and the prophets together.

11. BUSINESS APPLICATION All this means that rightness must work its way into economic and political life as well as express itself in personal dealings. These are points where we have failed too long, and points at which we must begin to succeed if we are really on the quest for rightness. Few more insidious errors have attacked human thinking than the old notion that business and politics are exempt from the standards of right and wrong.

The ethical standards or the religious ideals that will not hold up in the marketplace do not amount to much. Misdeeds in the counting house will

effectively break down the character built up by right dealing in other departments of living.

Rightness in business is not an easy thing to achieve. For one thing, the profit motive stands in the way. It is hard for flesh and blood to turn deliberately away from an opportunity to make money, - about as hard as for a camel to go through a needle's eye, Jesus said, and the fact that the methods to be used are not quite honest is an easy thing to overlook. Flesh and blood simply must learn to be strong enough to meet such situations.

The profit motive is such that business tends to become a sort of game, one in which people keep on making money whether they need it or not, just because they want to keep ahead of someone else. The fact that the business organization is usually large and complex so buries the individual that he has little or no power to yield to his better nature in the grinding out of profits at the cost of human happiness, even if he were inclined to do so. He is responsible to his superiors, or the board of directors, or the stockholders, so he must lay on the lash whether he wants to or not. We have made some gain toward placing human values above material ones in business, but we have much farther yet to go in making our economics right.

Similar motives make it difficult to clean up politics and place official life on a basis of ability and statesmanship. The individual decision to go straight involves few or no complications, but before a commercial organization or a political machine starts to go straight a multiple decision must be made, and the more minds and wills involved, the harder the bargain becomes. These are problems for the questor after rightness, and they are problems to challenge the best grade of ability. They can and will be solved, but those who solve them will deserve to be listed among the world's immortals.

Let us think of this whole problem of rightness, individual and collective, from the viewpoint of respect. Here is a proposition as true as it is simple: - the life of the world could be largely set right tomorrow if we would all begin today to respect two kinds of people - ourselves and others.

Low-grade living largely comes from a low level of self-respect. It is neither selfish nor egotistical to think enough of one's self to try to bear a good name and to have the satisfaction of knowing that one has tried honestly to be and do right.

Too, this depends in part on whether he rates himself a mechanical accident or a child of the Divine. The loss of the sense of God-given dignity has caused many characters to sag into the mire. One who realizes that he is created only a little lower than the angels and crowned with glory and honor at least has an incentive to high-grade living.

12. And would not respect for others - all others - automatically do away with our social problems? If you are a child of heaven, so  
HOW TO  
INFLUENCE OTHERS is your neighbor, and so is every other human being on earth.

Treat others like brutes, even though they are high-grade people, and they will tend to act like brutes. Treat them like kings and queens, even if they are coarse and ordinary, and they will tend to try to build majesty into their lives.

Picture the kind of a world this would be with each of us trying to live like a child of God and treating all other people with the courtesy and respect a child of God would naturally show. In other words, think what the world would be like if each respected himself and everyone else. Certainly a questor for rightness could do no less, and certainly a questor for rightness would in this way find himself moving forward much more easily and rapidly in his quest.

Here let us consider two simple words of caution. The first is, do not be too optimistic about the progress you have made at any given stage. If you keep on the way you will make progress, and you will approach the goal, but remember that reaching the goal

13. CAUTION is a great deal to accomplish, and a great deal to claim. One could be on the way to the planet Neptune for a long time without having arrived there. He could approach rightness for a long time, and still have ground to cover. Be content to keep approaching. Leave it to others to say how good you are.

The second word of caution is, remember that whatever measure of rightness you attain will make you a more normal human being and not a less normal one. The long face and the sorrowful demeanor are not symptoms of rightness. They are only assumed substitutes for it, the more out of place because rightness has no substitute.

14. KEEP A HAPPY ATTITUDE TOWARD LIFE The person who is rightly adjusted to life and the universe is happy, at peace, useful, friendly, patient and cheerful. He puts on no airs, and he makes no pretensions. He is a human being who has unfolded into the greater likeness of his Creator. Above all, he is humble because he knows his weakness and how much of a struggle it has taken thus far to overcome.

15. PLANT GOOD SEEDS Plant the seeds of the crop you want, and the crops appear in due time. Plant the motive of the kind of character and conduct you want, and it inevitably brings forth its fruit. The motive of true rightness is love, so the whole problem can be simplified by planting love in the garden of the heart and letting it grow and bring forth fruit after its kind.

16. FULFILLMENT OF THE LAW We are told that love is the fulfillment of the law. That being the case, we need not concern ourselves so much with the law if we concern ourselves more with loving our fellow men as brothers. In other words, that is the short-cut to rightness.

The Quest of Rightness is more difficult than mere happiness, but it is a goal which we fraternally seek, together.

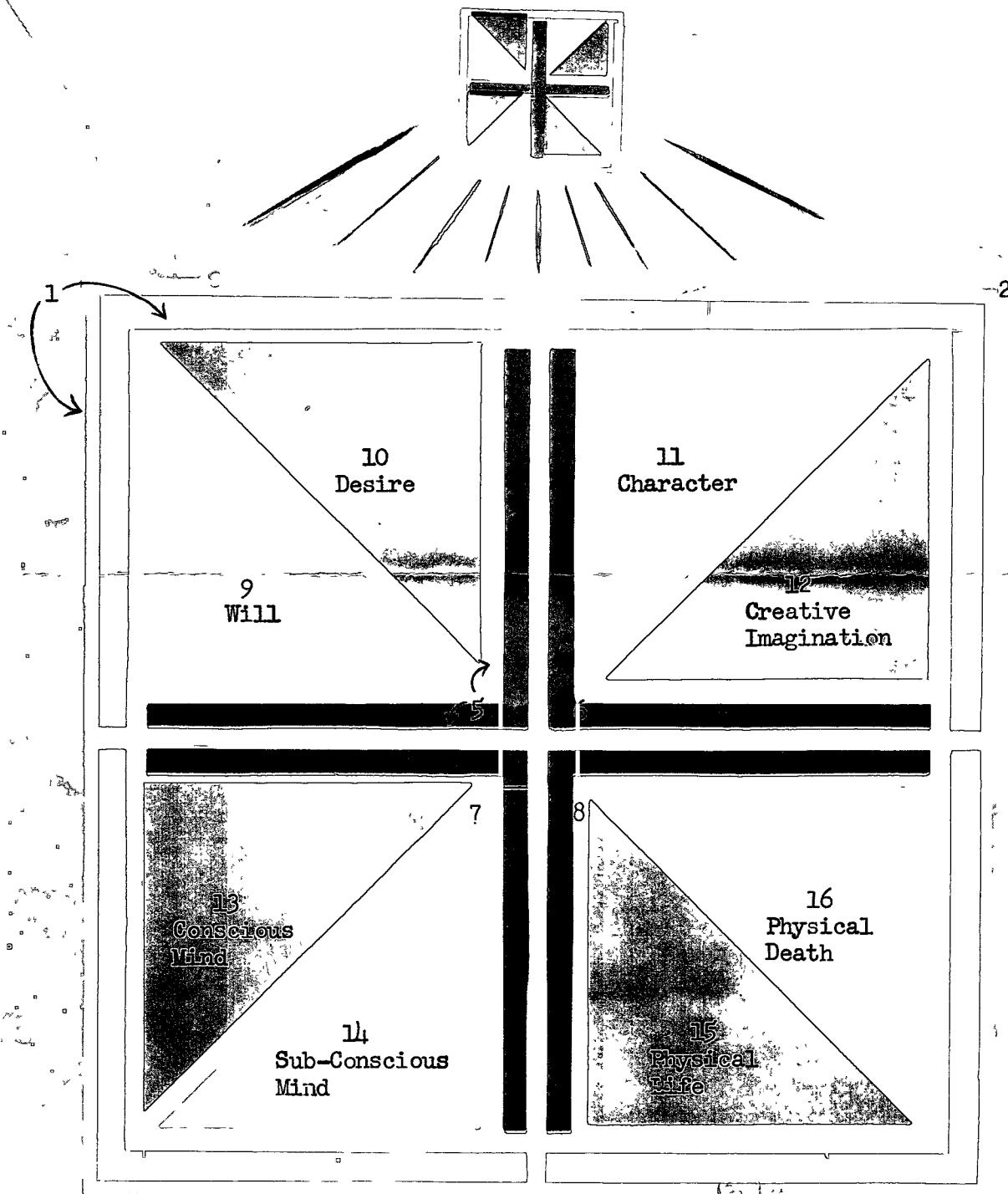
May your path be richly blessed through Mayan Revelations with both Happiness and Rightness.

Vade Mecum Volventibus Annis,

Your Class Instructor  
in Beloved Mayanry.

## THE SIXTEEN SYMBOLS OF TRUTH AND RIGHTNESS

Basic Philosophic Composition of the  
Mayan Symbol of Being. Symbol Opened  
to Show 16 Symbols That It Composes.



#1 to 8 are the squares  ,  
9 to 16 are the right angled triangles

Our next philosophical adventure together will be a monograph of great importance in your development; the ancient doctrine of Summum Bonum, which means, The Highest Good. You will greatly enjoy it and grandly benefit from it. I am sure it will mark an important step in your progress toward the effulgent light of the true wisdom.

EXERCISE

The meaning of the 16 parts of the Grand Symbol of Being of the Mayans, in its parts are known to you. Spirit, Soul, Mind, Physical are the four bodies represented by the outer squares. Will and Desire are the right-angled triangles in the Spirit of a Mayan; Character and Creative Imagination are the right-angled triangles within the Soul of a Mayan; Conscious Mind and Sub-Conscious Mind make up the Mind body. Life and Death compose the Physical body. The inner squares represent the stairways of your pyramid temple on each of the four sides of a Mayan pyramid. They are squares too, and are the "religio", the binding together of the various parts of your being. For example, Spirit is tied to Mind and Soul, etc. Can you relate the 16 numbered sections of this lesson to these symbols? Can you likewise do it with other lessons in these Higher Degrees? It is an exercise that will increase your understanding. It is not hard to do. Your papers need not be sent in for examination, but they will be inspected through your Self.